



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ART. X.—*An Account of the Autograph MS. of the first volume of Ibn Khallikán's Biographical Dictionary, by the REV. W. CURETON.*

Scriptoris politissimi Ební Khallikán opus historicum non magis verborum elegantia et ubertate commendatur quam illustriorum Poetarum versibus quibus conspergitur. Ac nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior et dignus est profecto liber, qui in omnes Europæ linguas conversus prodeat.—GUL. JONES. *Poes. Asiat. Com.* p. 431.

THE Biographical Dictionary of Ibn Khallikán, although it hardly merits the extravagant praise bestowed upon it by Sir William Jones, has always, and deservedly so, been held in great estimation by all those who have been induced to enter upon the study of the noble language and extensive literature of the Arabs. There is, perhaps, no other book in the whole range of the learning of Islamism which throws so much light upon Arabic literature; while the extensive erudition, and general accuracy of the writer, have caused it to be considered of great authority upon all such subjects of information as come within the design of the work. It has consequently been very frequently referred to by Orientalists, and many detached lives have from time to time been given in different publications. Within the last four years two complete editions of the entire work have been undertaken by the zeal and industry of two distinguished Oriental scholars: the one by M. Wüstenfeld, lithographed, 4to. *Göttingen*, 1835-39, of which seven fasciculi, comprehending six hundred and ninety-eight lives, have been published; the other, in type, by the Baron Mac Guckin de Slane, 4to. *Paris*, 1838-40, of which three livraisons have appeared.

At this moment then, when two editions of this celebrated biographical dictionary are in the course of publication, it cannot fail to be interesting to the lovers of the language of the Arabs, to learn that the autograph copy of a great part of this famous work, containing all the emendations and corrections of the author during a period of upwards of twenty years, is still in existence.

The MS. in question was purchased in the East, by Mr. Carlyle, editor of *Maured Allatafet Jemaleddini filii Togri-Bardii*. 4to. *Cantab.* 1792, and *Specimens of Arabic Poetry*. 4to. *Cambridge*. 1796. After his death, it passed into the hands of a professor of Oriental languages still living, and was by him disposed of to a bookseller from whom I pur-

chased it. This is all the information I have been able to gather respecting the MS. after it ceased to belong to the author, further than having been formerly a bequest to some mosque, as the word *Wakf* وقف written on several leaves of the book implies; it was possessed in the year of the Hijrah 1074, A.D. 1663, by one Masúd bin Ibrahím, who has written a note to that effect on the first leaf of the MS.

The book consists of 284 leaves of thick silk paper in quarto. It has suffered a little from age and use. A few of the leaves which were torn have been mended. The edges of all have been much worn, and consequently in many places, part of the marginal annotations has disappeared. The margins, which originally were left broad, are throughout the greater part of the book filled with additions and emendations, evidently made at various intervals of time, and written with ink of different shades of darkness, but all, with perhaps one or two exceptions, in the same hand as the body of the work.

The style of the writing, the texture of the paper, and the colour of the ink, at once show the antiquity of the MS., and that it must have been written about the thirteenth century of our era. The handwriting, so different from that of a professed scribe, the great number of additions and corrections in the margin and between the lines, all written by the same hand as the rest of the work, led me immediately to conclude that the MS. was written by the author himself, which further examination has fully established. Upon turning to the first leaf of the book, which however does not form a part of the original MS., the following note occurs: مسودة

“The rough sketch of Ibn Khallikán عليه رجة الملك المنان بخطه” “On the next leaf, which is the first of the original MS., there is written on the margin in blue ink. وهذه النسخة مسودة المصنف ورجه الله تعالى “This copy is the original draught of the author: may the most High God have mercy on him.” Below this, in the same hand as the rest of the work: كتاب وفيات الاعيان وانبا ابنا الزمان عني بجمعه لنفسه و لمن يشا الله تعالى من بعده الفقير الي رجة الله تعالى احمد بن محمد بن ابراهيم بن ابي بكر بن خلكان عفا

¹ See the fac-simile of this passage. I should observe that some one has clumsily attempted to restore three or four words which had been a little defaced.

الله عند "The book of the deaths of illustrious persons, and of information respecting the sons of the age which Ahmad bnu Muhammad bnu Abú Bakr bnu Khallikán, who standeth in need of the mercy of God, took the pains to collect for himself, and for whomsoever God shall wish after him. May God wipe out his sins." At the end of the volume is written in the same hand: *نجز الجزء الاول ويتلوه في اول الجزء الثاني حرف الفا ان شا الله تعالى الحمد لله وحده وصلي الله علي خير خلقه محمد واله وصحبه وسلم كان الفراغ منه يوم الجمعة بعد الصلوة رابع شهر ربيع الاول سنة خمس وخمسين* "Here endeth the first part. The letter Fa shall follow it in the beginning of the second part, if such be God's will. Praise be to God, and may he grant blessing and peace upon the noblest of his creatures, Muhammad, and his family, and companions. It was finished on Friday after public prayers, being the fourth day of the month of the first Rabi, in the year 655, (A.D. 1257,) in the city of Káhirah."

In the preface to his work, the author informs us, that having been engaged for some years in collecting materials, he began to arrange them in alphabetical order at Káhirah in the year 654, the one immediately preceding that in which this MS. was completed. From this time he continued to prosecute his labour in that city till the year 659, when he was sent by the Sultán Bibars into Syria. At the period of his leaving Káhirah, which was the seventh of Shawwál, 659, as he himself informs us, he had only completed his work to the end of the life of Yahya, son of Khálid Albarmaki. He entered Damascus on the seventh of Dhú 'alkadah, and was promoted to be Kádhi of Syria, on the eighth of Dhú 'lhijjah in the same year. The arduous duties and continual occupations of his new office prevented him from continuing his work till ten years afterwards, when having been removed from the office of Kádhi at Damascus, he returned to Káhirah in the year 669, where he resumed his task; and not only revised and made many additions and corrections to the previous parts of the work, but also added all those lives which follow that of Yahya Albarmaki. He is said to have completed the work on the twenty-second of the second Jumádi, 672. He was again made Kádhi of Damascus in 676, and died 681.²

² See TYDEMAN'S *Specimen Philologicum exhibens conspectum operis Ibn Chalikani*. 4to., Lugd. Bat. 1819. p. 15. See also notice *Sur la vie d'Ebn Khallican*,—by M. QUATREMÈRE, in the Appendix to part ii., vol. 1 of *Histoire des Sultans Mamlouks de l'Égypte*; 4to Paris. 1810. p. 180. *Biographie Universelle*. tom. xxi., p. 156.

This first part of the work ends with the life of the poet Gailán Dhú 'Irummuh. Whether it was published immediately after its completion, in the form in which it originally stood in the MS., is doubtful: but it is certain, as will be shown below, that one if not two editions of this part, with subsequent corrections and additions, had been made public before it had received all the author's emendations as they now stand. It does not, however, appear to be improbable, from the great care and accuracy with which it is written, that the MS. as it was originally copied, was intended by the author to be put into the hands of transcribers for publication. The vowels and Tanwín, Jazm, and Tashdíd, are not only added to the proper names of persons and places, but also to almost every other word from which their absence may cause any doubt or obscurity. The signs usually employed to distinguish س from ش and ح from ج and خ as well as that of Hamzah, are also frequently added. In the margin, opposite to the first line of each person's life, is written his surname, or appellation by which he was most generally known. This, among many bearing the same name, is of much use in facilitating the reference to any particular person's life. M. Wüstenfeld in his edition has followed this plan of giving the title or surname of each individual at the head of his life. It is to be regretted that M. De Slane, in his valuable edition, should have omitted a thing so useful for facilitating reference, and which also was the original design of the author. In noticing the marginal additions and corrections, in order to give a general idea of their nature and extent, I will mention all that occur in the four or five first lives, comparing them with the printed editions; and then confine myself principally to such, as by pointing out the period at or after which they must have been made, may serve to illustrate the history of this volume and to show the length of time which it was possessed by the author.

The first alteration which occurs is in the title of the work, which originally was only كتاب وفيات الاعيان The words وانبا ابنا الزمان مما ثبت بالنقل والسمع او اثبتته العيان have been added subsequently in the margin, but from the appearance of the writing and the colour of the ink probably very soon after the original copy had been finished, certainly long before many of the other corrections.

In the first life, that of Ibrahim Alnakhai, ابراهيم النخعي his genealogy was originally given as follows: ابو عمران ابراهيم

بن يزيد بن الاسود بن عمرو بن ربيعة بن ذهل بن ربيعة بن
 وابو عمار The words حارثة بن ذهل بن سعد بن ملك بن النخع
 as in both the editions, have been added subsequently between the
 lines, while ذهل بن ربيعة and the following ذهل بن have been
 crossed out with a pen. So that the corrected genealogy corres-
 ponds exactly with that in the edition of M. De Slane, while
 in that of M. Wüstenfeld the words بن ذهل بن are retained upon
 the authority of MSS. which follow the readings of a copy which
 must have been made before the author had added his last correc-
 tions. The passage from *وما حضرت* to *فهو خاله* inclusive, as well
 as that from *وقيل في نسبه* to the end, has been subsequently
 added in the margin.

In the next life, that of Abú-Thúr Ibrahím Alkalbí, ابو ثور ابراهيم الكلبى the word الغقبه has been added in the margin. There are also
 traces of some other correction, but not sufficient to indicate what it
 was, as the edge of the leaf has been torn at this place. It was probably
 the word البغدادي which is not found in the MS., although given
 in both of the editions. The passage from *وقال احمد* to the end of
 the chapter, is a subsequent addition.

In the life of Abú-Ishak Almarwazi ابو اسحق المروزي which
 next follows, the passage in the editions from *واقام ببغداد* to
قطيعة الربيع is not in the original sketch: a mark after the word
المروزي indicates that something should be inserted here: that part
 of the margin, however, where we should expect to find it has been
 torn away in this place. The words *بالقرافة الصغرى* in the edition
 of M. Wüstenfeld, do not exist in the MS. The passage from
السنة المذكورة to *وقيل انه توفي* forms a subsequent addition.
 The remaining part of this chapter relating to the derivation of the
 word *المروزي* as exhibited in both the editions, does not exist at all
 in the MS.

The words *ابن مهران* and *الدين ركن الملعب* are later additions
 to the titles of Abú-Ishak Alisfaráyini ابو اسحق الاسفراييني whose life
 next follows. They have been made at different times, as is plainly
 perceivable from the colour of the ink. The former is written
 between the lines and the latter in the margin. The passage from
ولم والتصانيف to *المصنفات* inclusive is a marginal addition. That

in the editions from *أهل نيسابور* to *وذكره أبو الحسن* is not found in the MS. The life originally ended thus *وتوفي يوم عاشوراء سنة ثمان مائة* *بنيسابور* *رحمه الله تعالى* The sentence immediately following in the editions is not found in the MS.; but the next from *واقراهما* to *وسمع بخراسان* has been added at a later time in the margin.

In the next life, that of Abú Ishak Ibrahím Alshírázi, *أبو إسحاق الشيرازي* the passage inserted in the editions between *الي* and *أبرهيم* was not in the original sketch. A note shows that it should be sought for in the margin, but the leaf has been torn in this place. In the verses which follow, the MS. reads *بود حر* with M. Wüstenfeld, not *بذيل حر* with M. De Slane. The passage which follows, commencing *وقال الشيخ* to the end of the next verses, has been subjoined in the margin at a later period. The MS. reads with M. Wüstenfeld, *ولدني سنة*. After *جمادي الآخرة* originally was written *وقيل الأولي* the word *وقيل* has been erased, and the following words substituted *قال السمعاني في الذيل وقيل في جمادي*. Between the lines over the word *سنة ست وسبعين* is written, *قال السمعاني أيضا*. The words *من التذ* are an interlinear addition. After *بن ناقبا* originally stood *بقوله* this has been erased, and the passage from *واسمه* to *بقوله* as in the editions substituted. In the verses which follow the MS., reads *بجديتها* with M. Wüstenfeld. The passage in both the editions, from *بن الصباغ مكانه* to *وذكره صاحب الدين* does not exist in the MS. The reading of M. De Slane, *كتاب الانساب* agrees with the MS.

This may be sufficient to show generally the nature of the corrections and additions made in the MS. I shall, however, notice a few others in the course of the volume, which may serve more especially to illustrate its history.

In the life of Imád-uldín Ahmad, generally known by the name of Ibn Almashtúb, *المشتوب بابن* mention is made of Badr-uldín Lúlú Atábak *أتابك* بدر الدين لولو *أتابك* who was living at the time this volume was written. At the end

of this chapter, in both the printed editions of Ibn Khallikán, a short note of the date of his death is given, which took place on the third of the month Shabán, 657, or two years and five months after the period at which this volume was originally terminated. This note of the date of the death of Lúlu has been subsequently added in the MS., but as part of the margin has been torn away in this place, the words from *الجمعة* to *خمسین* have disappeared; the rest corresponds with the editions. There have been several additions made to the original sketch of this life as it stands in the MS.; they are as follows. The first is the passage from *بن ابي الهيثم* to *مرزبان*. In this, however, the MS. reads *الحليل* and not *الحليل* as the two editions. The next is that from *الهكارية* to *وجده*. The third *وقد شرحت ذلك في ترجمة الملك الكامل* "I have spoken of this in the chapter relating to Almalik Alkámil." His name was Muhammad, and as it occurs the last but one of all those who bore this name, it is probable that his life was not written till some time after this volume, which ends with the letter Gain, was completed. The note referring to that chapter, of course must have been added here still later. The words *في شهر ربيع الآخر* occur in the margin of the MS. The word immediately preceding them is *حوصر* as in De Slane's edition, not *حصر* as in that of Wüstenfeld. The passages from *وضيق* to the end of the verses *لله ولك* and from *في السجن سنين* to the end of the next couplet *لما كان في السجن* have been added in the margin at different times. That from *في كاهن* to *وهذا ماخوذ* does not exist at all in the MS. The next two passages, the one from *خسماية* to *واما والده* and the other from *معه طويلا* to *قال ابن شداد* are found in the margin, and were evidently written at different periods.

The next sentence begins in the MS. *وكانت وفاة والده* "And the death of his father took place, &c.," while in both the editions is written *وكانت وفاة سيف الدين*. "And the death of Saif-uldín took place, &c." The reason of this difference is obvious. The sentence above commencing thus *واما والده سيف الدين* as well as that immediately following, having been added in the margin to be inserted in this place, the pronoun of *والده* "his father" became too far separated from the word to which it refers: it was therefore necessary for the sake of perspicuity to supply the name of the person,

as the copyists have done, while the original words of the author have been left unchanged in the MS. This life originally ended with the words *ولا يشاركه فيه غيره* of the remainder, as exhibited in the editions only from *من الاسر* to *ورایت بخط* is now found in the MS. The margin having been cut in this place, the rest has disappeared except a part of the last sentence which was written at a different period, and of which mention has been made already.

The life of Abú 'Iabbás Ahmad bnu 'Ikhasíb Aljurjáni *أبو العباس أحمد بن الخصيب الجرجاني* which has been omitted by M. De Slane, but is found in the edition of M. Wüstenfeld, fas. i., p. 106, exists in the MS.; but has been cancelled by the author, and the following note written on the margin: *قلت هذه الترجمة غلط و ليس المذكور ولد الخصيب ممدوح ابي نواس وكنت رايت في بعض المراجع انه ابن الخصيب المذكور ثم ظهر لي بعد ذلك انه ليس الامر كذلك ولم اظفر بالصواب الا بعد* "I have committed an error in this chapter. The person spoken of is not the son of Alkhasíb, praised by Abú Nuwás, although I had seen in some collections that he was the son of the above-mentioned Alkhasíb. Afterwards I discovered that such was not the case; but I did not arrive at the truth until after many copies had been repeatedly taken of this history." The rest of the note is incomplete, from the loss of part of the margin. From the words which remain however, it is evident that the author begs of all persons who may happen to possess copies of the work to correct this mistake, urging at the same time as his excuse, the liability of all to fall into error.

This marginal note is very curious, as it shows in the author's own words what the variations of different MSS. already seemed sufficiently to indicate, that one, at least, and probably two or three recensions of this work had been made public by him before it received his last corrections. The MSS. which M. Wüstenfeld has followed in his edition in which this chapter is retained, were of course copied from others which had been transcribed from that of the author, before he had discovered this error and corrected

³ See the facsimile of the leaf upon which the first part of this life occurs. It exhibits very accurately the MS. except that the different shades of the colour of the ink in the marginal additions, cannot be properly represented. For this, as well as the preceding facsimile, I am indebted to the kindness and skill of my very ingenious and learned friend Mr. MORLEY.

it, while the life, as it now stands in this edition, embracing all the marginal corrections and additions which had been made subsequently to the original draught, prove that the MSS. above spoken of must have been copied from this in the interval between the first fair copy, and the period at which the author discovered his mistake. A comparison of the colour of the ink, and of the manner of writing, with some of the other corrections which we know were made at an earlier time, would lead to the conclusion that the note relative to the cancelling of this chapter was made after the author's return to Kâhirah, A.H. 669. The circumstance of this life existing in the copies made from the author's MS., so far as the work was completed in 659 when he went to Damascus, and our knowledge that the work was then interrupted for ten years, seem also to strengthen this conclusion. The marginal additions and corrections of this life, as well as the variations from it as printed by M. Wüstenfeld, are as follows. The words **أبي نصر** in the edition, do not exist in the MS. **بن الضحاک الجرجاني الأصل** has been added subsequently between the lines. In the edition **المستنصر بالله** is evidently an error; the MS. reads **بن المتوكل** adding **المنتصر بالله**. The words **سنة ٨٤٠** do not exist in the MS. The passage from **وكان ينسب** to **رفسه** inclusive, forms a marginal addition in the MS. To this last word is also added **برجله** while for **وقته** **فواده** **في** **المتكلم** **في** **فواده** **وقته** as is found in the edition, the MS. reads **فواده** **في** **المتكلم** **في** **فواده** **وقته**. The last word of this is important, as it shows that the person was only knocked down by the kick, and not killed, as the reading of the edition implies. The variations in the verses following are these. In the beginning of the fourth Bait, **دعيني** for **ذريني** in the sixth **الدايرات** for **الديارات** in the seventh **قائه** for **جازه**. These verses are given by M. Wüstenfeld as consecutive, but in the MS. there is a break after the eighth Bait, with the words **وقوله منها** in the same manner also after the twelfth. In the tenth is read **نشير** for **بدي** and **زال يولييه** for **زلت توليه**. In the eleventh **طابله** for **طابله**. After the word **طويلة** is also added in the MS. **يسير**. The name of the person whose life occurs the next but one, Artuk buu Aksak, is deserving of notice, because in the form in which it now stands after the last corrections **ارتق بن اكسك** it differs from both the editions. It is plain that the first word was originally

written ^وأرتق^{as} indeed it still stands in a cancelled passage immediately following, and that the last word was اكسب. At the end of the chapter is read وهو بفتح الهمزة although it is plain that the word بفتح has been altered from بضم as also the word اكسك from اكسب. The passage from اربعماية to مفارقا in the editions does not exist in the MS., while that from القدس to ديار بكر has been substituted in the margin for the following, which has been cancelled by a line drawn through it with a pen : ومالكت اولاده بعده وسقمان ابن أرتق صاحب البيت المقدس ولده ومنه اخذه اربعماية to وملك ولده. The passage from امير الجيوش بمصر is not in the MS.

The life of Abú Alí Ismaíl Alkalí القالي اسمعيل with all the additions and corrections which have been made to it corresponds exactly with the text in the edition of M. De Slane, p. 109. M. Wüstenfeld has fallen into error in the latter part of this chapter. The four last lines in his edition belong to the life of some other person. The marginal additions in this chapter have been made at three several times. The first from فى لغة appears, from the colour of the ink, to be of an early period. The next is the passage from فلتطلبه منه to واعلى كتابه. This addition was made at a late period. The reference in it to the life of Yúsf bu Harún Alramádi يونس بن هرون الرمادي proves that it must have been written at least fourteen years after this MS. was first transcribed, for that life was composed subsequently to the author's return to Káhirah. The passage تقدم الكلام عليها وقد تقرر has been added between the lines, from the colour of the ink probably very early: upon turning to the place referred to in the life of احمد المنازي احمد المنازي the sentence relating to the same subject بزيادة جيم مكسورة وبعدها راء ساكنه ثم دال مهملة which exists in M. De Slane's edition, but not in that of M. Wüstenfeld, is found in the margin written, as appears from the colour of the ink, at the same time. The last passage of the life of Ismaíl Alkalí, viz., from ورايت to the end, was added evidently at the same time as the late correction above spoken of.

There is a great difference in the life of Almalik Alafdhāl Ayyūb bnu Shādhi, father of the Sultan Salāh-uldīn, الملك الافضل ايوب بن شاذي والد السلطان صلاح الدين as exhibited in the edition of M. Wüstenfeld, fas. i. p. 150, and that of M. De Slane, p. 124. In the latter, not only has this article been extended to about four times the space which it occupies in the former, but it has also undergone such a considerable change in its form, as to be in a manner completely remodelled: M. Wüstenfeld, as has been observed above, has followed the authority of some MS. which must have been copied from the work before it had received the last corrections of the author. In his preface to the seventh fasciculus, he remarks that the third volume of Cod. D., which he observes "Ad rara Ibn Khallikani exemplaria pertinet," ends with the life of Yahya bnu Khálid bnu Barmak يحيى بن خالد بن برمك wazír of Harún Alrashíd, at which place the author was interrupted in his work by being called upon to quit Káhirah in the year 659 to undertake the duties of Kádhi at Damascus. It was not until his return to Káhirah, ten years afterwards, that he was enabled to resume his task and complete the work. The life of Salāh-uldīn Yūsuf could not, therefore, have been written until this period. In the life of his father, Almalik Alafdhāl Ayyūb as exhibited in M. De Slane's edition, the author refers to that of the son in such terms as prove that it must have been written before that of the father assumed its present form. And therefore, that the latter could not have been modelled into the shape in which it now stands, until some time after the return of Ibn Khallikán to Káhirah. Now this chapter, with the exception of one or two slight verbal differences, is precisely the same in the MS. as in the edition of M. De Slane. But as the alterations would have been too many to have been inserted in the margin, and the change in the form of the article would not have admitted of their insertion even had the marginal space been sufficient to contain them, the leaf on which was written this life and a part of the preceding one, has been removed, and four other leaves containing this chapter as it now stands inserted. These are in the same hand-writing as the rest of the work, although it is evident that the hand was grown feebler through age. Fifteen years at least must have elapsed since the MS. was first written, and the author's age could not have been less than sixty-two: he was born on the eleventh of Rabi, A.H. 608, and was deposed from the office of Kádhi of Damascus on the twenty-third of Shawwāl, 669.

The life of Abú-mugíth Alhusain bnu Mansúr, ابو مغيث

همزة مدودة originally ended with the words *منصور* as in De Slane's edition, not *مضمومة* as in that of M. Wüstenfeld, describing the manner in which the word *بِضَا* ought to be pronounced. From information obtained subsequently as the author himself informs us, he made considerable additions to this chapter. قلت و بعد الفراغ من هذه الترجمة وجدت في كتاب الشامل في اصول الدين تصنيف الشيخ العلامة امام الحرمين ابي الممالي عبد الملك بن الشيخ ابي محمد الجويني الاتي ذكره Thus far I had said: but after I ان شا الله فصلا ينبغي ذكره هاهنا had finished this chapter, I found in a book entitled, *الشامل في اصول الدين* the work of the most learned Shaikh Imám-ulharamain Abú 'Imaáli Abd-ulmalic, son of the Shaikh Abú Muhammad Aljuwaini of whom some accounts shall follow, if God wish, a section which ought to be mentioned in this place." These additions have been made subsequently to the time when the MS. was first written, and four new leaves of somewhat different texture have been inserted in the MS. to contain them. The colour of the ink shows that they must have been made at a very early period, and their existence in the MS. transcribed from the work in its imperfect state before the author was appointed Kádhi of Damascus also confirms this. This life is followed immediately in the MS. by that of Ibn Sína, as in M. De Slane's edition. In M. Wüstenfeld's two other short chapters intervene.

بها الدين زهير Bahá-uldín Zuhair who died A. H. 656, or the year after this MS. was written, originally terminated with the words *و سياي ذكره*. The following passage by which the life has been completed as in the editions (De Slane, p. 276, and Wüstenfeld, fas. iii. 53,) has been added afterwards in the margin:

ثم حصل بالقاهرة ومصر مرض عظيم لم يكده يسلم منه احد وكان حدوثه يوم الخميس الرابع والعشرين من شوال سنة ست وخمسين وستماية وكان بها الدين مهن مسه منه الم فاتهم به اياما ثم توفي قبيل المغرب يوم الاحد رابع ذي القعدة من السنة المذكورة ودفن من التمد بعد صلاة الظهر بترابته بالقرافة الصغرى بالقرب من قبة الامام الشافعي رضي الله عنه في جهتها القبليّة ولم يتغف لي

الصلاة عليه لاشتغالي بالمرض رحمه الله تعالى و لما اباللت من المرض مضيت الي تربته و قرأت شيا من القرآن الكريم و
 Then there broke out in Káhirah and Misr a violent disorder from which scarcely one escaped. It began on Thursday the 24th of Shawwál, A.H. 656. Bahá uldín was one who was seized with an attack of it. He survived some days, and then died a little before sunset, on Sunday the 4th of Dhú 'lkadah the same year, and was buried on the morrow, after midday prayers, in his tomb, in Alkaráfah Alsugra⁴ near the dome of the Imám Alsháfí, to whom God be gracious, on the south side of it. I was not able to pray over him because I was myself suffering from the disease, but when I recovered I went to his grave, invoked the divine mercy upon him, and read part of the Kurán, on account of the friendship which existed between us."

وكنت سطرت هذه الترجمة
 is not found in the MS. In both editions the word منه between مسد and الم has been omitted; it seems however to be necessary for restricting the sense of the word الم to that particular disease which, standing alone, may be applied generally to any attack. It is probable that this addition was made soon after the event to which it relates occurred. And this probability is strengthened by the colour of the ink. A comparison with this may serve to fix the date of many other of the additions.

At the end of the life of Abú 'lfaraj Abd-ulrahman Ibn Aljauzi, الجوزي as exhibited in the edition of Wüstenfeld, fas. iv., p. 69, the author has added a short account of his son, Muhiy-uldín Abú Muhammad Yúsuf, محيى الدين ابو محمد who was slain in the excursion of the Tatars at Bagdad in the month Muharram, A.H. 653, and also of his grandson, Shams-uldín Abú Mudhaffir Yúsuf Ibn Kizgali, who died on the twenty-first of Dhú 'lhijjah, A.H. 654. The former being just two years and about three months, and the latter only one year and ten months, before this

⁴ Alkaráfah is a place near Káhirah to the south-east, which has always been used as burial ground by the Muhammadans. It lies between the city and the hill Mukattam: that part situate at the foot of the hill is called, القرافة الصغرى or the little Karáfah. See a passage of Makrizi: quoted by De Sacy, *Chrest. Arab.* vol. i., p. 238.

MS. was originally written. It is probable that the account of these events had not reached the author before the MS. was completed. This is accordingly found added subsequently in the margin, and from the colour of the ink appears to be a late addition. The passage has been omitted by M. De Slane.

In the life of Abú 'Ihasan Ali Alhusri, **أبو الحسن علي الحصري**, the author having had occasion to speak of some verses composed by his friend Najm-uldín Músa Alamráwi, **نجم الدين موسى** **العمراوي**, has added at a later period in the margin the date of his birth, A.H. 591, as also that of his death, which happened as he was returning from Yaman at the end of the month Safar, A.H. 651, or not quite four years before this MS. was copied. It is probable that the author had not received intelligence of the death of Alamráwi at the time the life of Alhusri was written. (De Slane, p. 475. Wüstenfeld, fas. vi., p. 42.)

At the end of the short notice which has been given of the poet Abú 'Ihasan Ali Ibn Núbakht, **أبو الحسن علي ابن نوبخت الشاعر**, some account is added of Abú Muhammad Ahmad bnu Ali, known by the name of Ibn Khairán, **أبو محمد احمد بن علي المعروف بابن خيران** who buried him. This account originally ended with the words, **نوبخت بضم النون**. There has been written afterwards in the margin: **وانما ذكرت ابن خيران في هذه الترجمة ولم اقدر بترجمته لاني لم اقف علي تاريخ وفاته وقد التزمت في هذا الكتاب ذكر ارباب الوفيات**. "The reason why I have mentioned Ibn Khairán in this chapter, and have not assigned to him a separate chapter, is, because I could not find the date of his death, while it has been my object in this book to mention only such persons as the date of their deaths could be ascertained." Still later than this has been added: **ثم اتي وجدت في كتاب طبقات الشعرا تاليف الوزير ابي سعيد محمد بن الحسين بن عبد الرحيم الملقب عميد الدولة ترجمة ولي الدولة ابن خيران المذكور وذكر له شعرا وقال كان شابا حسن الوجه ورك الخبر بوفاته في شهر رمضان من سنة احدى وثلاثين واربع مائة وكان وقوفي علي هذا الفصل اواخر سنة خمس وسبعين وستمائة بالقاهرة والله اعلم**. "Then I discovered in the book of the classes of Poets, by the Wazir

Abū Saïd Muhammad bnu 'Ihsain Ibn Abd-ulrahîm, surnamed Amîd-uldaulah, a chapter relating to Wali-uldaulah Ibn Khairân above mentioned. He also speaks of one of his poems, and says that he was a young man of beautiful countenance. His death is said to have taken place in the month Ramadhân, A.H. 431. I happened to meet with this section, about the year 675, in Kâhirah."

This additional account has been inserted by M. Wüstenfeld, in his edition, fas. v., p. 170, for which he must have followed the authority of some other MS. than that above alluded to, as having been copied from one which had been transcribed, before the author had revised and completed his work. In a MS. in the British Museum, the only one which I have been able to refer to, and which coincides in almost all respects with the readings adopted from the MS. above spoken of, these subsequent additions do not exist. The author left Kâhirah a second time for Damascus, A.H. 676.

It would not be an uninteresting task, to follow through at much greater length, the various additions and emendations which are found in the margin of this volume, and to trace from one to another, the time, manner, and circumstances, under which they were severally made. But enough has been said to give a general idea of their nature, and to answer the purpose for which they have been chiefly cited, that of proving and establishing the authenticity of this MS. To sum up then in brief, the arguments that this volume is the original draught of the author, and in his own handwriting, they are principally these: that the appearance of the MS., had there been no date, would lead us undoubtedly to assign it to the age at which the author lived—that it bears a date in the same hand as the rest of the work, and that this declares it to have been written in the very place, and at the very time, in and at which we know from other sources that the author did write this book—that it has not the appearance of having been written by a professed transcriber—that it certainly was in the possession of the person who wrote it, for upwards of twenty years—that during the space of this time he continued to add, change, and correct—that the cause of the various readings, and the differences of the length of the chapters in other MSS. can be accounted for, from the additions and emendations in this—that events spoken of in them as occurring subsequently to the date of this MS., or of which information could only be obtained subsequently, are in this volume always written in the margin, and not in the body of the work, except in one or two instances, and in these new leaves have been inserted for the purpose—that it is evident that these additions and corrections have been made at many

several times, so that the writer of the volume must, at least, have had constant access to the papers of the author, during the long period above-mentioned—that he declares himself to be the author, and that all this is confirmed by the tradition of several persons, who, at various times, have been possessors of the book, as well as by the circumstance of its having been a bequest to a mosque, of which the simple condition of the MS., and the unadorned style of the writing, could hardly have rendered it worthy, unless there had been some other cause for assigning a peculiar value to it.

The evidence, then, for its authenticity seems to be complete, and this volume may therefore be considered as one of the most remarkable curiosities of literature extant. I am not aware of the existence of the autograph copy of any historical work of importance of so early a date—certainly there is none in Europe—of which the proofs of its genuineness are so clear, or which affords so complete an insight into the method of the author, and the circumstances under which, through so long a series of years, he gradually laboured to improve his work and bring it to perfection.

وهذه النسخة مسبوقة المصنف
رحمها الله تعالى ٥

وکیل کے بہرہ مستحق کے لئے

كِتَابُ وَفِيَاتِ الْأَعْيَانِ وَأَبَاءِ الْبَنَاءِ الزَّمَانِ

عَنْ جَمْعٍ لِنَفْسِهِ وَلَمْ يَشَأَنَّ اللَّهُ

الفقيه المجتهد الميرزا محمد باقر
محدث بن محمد بن علي بن حسين
عنه الله عنده

آءف عىالله نى كلزل اءسىءىء

